bow is successively intended and remitted ; as • likewise because he affirmed all things to flow, and war to be the father and lord of all. Moreover, he resolves/ that Erapedocles's friendship and contention could be no other than a good and evil god; though we have rendered it probable, that nothing else was understood thereby but an active spermatic power in this corporeal world, causing vicissitudes of generation and corruption. Again, Anaxagoras is entitled by him to the same philosophy, for no other reason, but only because he made mind and infinite matter two principles of the universe. And, lastly, Aristotle himself cannot escape him from being made an assertor of a good and evil god too, merely because he concluded form and privation to be two principles of natural bodies. Neither does Plutarch acquit himself any thing better, as to the sense of whole nations, when this doctrine is therefore imputed by him to the Chaldeans, because their astrologers supposed two of the planets to be beneficent, two maleficent, and three of a middle nature; and to the ancient Greeks, because they sacrificed not only to Jupiter Olympius, but also to Hades, or Pluto, who was sometimes called by them the infernal Jupiter. We confess, that his interpretation of the traditions . and mysteries of the ancient Egyptians is ingenious, but yet there is no necessity for all that, that by their Typhon should be understood a substantial evil principle, or god self-existent, as he contends. For it being the manner of the ancient Pagans (as shall be more fully declared afterwards) to physiologize in their theo-l°gy» and to personate all the several things in

[a] DC Iside et Osiilde, p, 370.